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other natives. Owing to the more healthy temperature of their blood and humours, it does not cause either so much, or such noxious matter in them as it does in others. Of the small-pox I shall discourse more fully hereafter. They live and enjoy their health many years after they have been wounded with leaden bullets without ever suffering them to be extracted: as a proof of their strength they often showed us a bullet sticking, without injury, in their arm or foot, and offered it us to handle. It is still more remarkable that a musket ball seldom proves fatal to the Abipones, unless it strike the heart or the head: their Cacique, the renowned Kaapetraikin, received a ball of this kind into his forehead without any dangerous consequences. Considering these things I often wondered why the savages dreaded fire-arms so much, since they very rarely proved fatal to them. But as children are afraid of ignes fatui, though harmless; in like manner the Indians fear the report more than the ball, which they so often find to miss of its aim, and prove formidable to the air alone. These instances will, if I mistake not, do something towards convincing Europeans of the strength of the Abipones. Neither shall I ever be a convert to the opinion that the Americans are possessed of a duller and less acute sense of

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when the Abipones are bathed in sweat, the otters' skins, from not being dressed, exhale, I confess, a by no means balsamic odour. On coldish nights they are used for counterpanes. These skins and cloaks, when worn by use, generally serve to wrap and cover infants, and, when they have no linen in the house, to bind up wounds.

In former ages the Americans preferred nakedness to clothing so greatly, that they refused or threw away the garments offered them by the Europeans. Now, however, the ardour with which the Paraguayrian Indians seek fine dresses exceeds belief. Give them a handsome hat, some pieces of red linen or cloth, or a string of glass-beads, and they will pay you the profoundest homage and obedience. Day and night did the Abipones pester us with the following petition: Give me a dress, father! *Pay! Tachcaut hihilalk*, or *aapaĩraik*. There is no surer method of gaining the hearts of the Indians than giving them clothes. No American colony will abound in Christian inhabitants, unless it also abound in sheep and oxen; the wool of the former being necessary to clothe, and the flesh of the latter to feed the bodies of the Indians. If both or either of these articles be wanting, they will return to their

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683 colony of St. Ferdinand, a Yaancaniga, famed
761 amongst his countrymen both for high birth
754 and military prowess, and on that very account ready for any audacious action, was much afflicted at the untimely death of his little daughter. He knew that she had been weak and diseased from her birth, yet was fully bent upon finding out the magical author of her death. A foreign Indian woman married to an Abipon appeared to him, from the representations of certain old women, who bore her a grudge, to be the perpetrator of the crime. Infuriated by the supposed injury, and the desire of vengeance, he fell upon the innocent unsuspecting woman at the approach of night, as she was spinning at the fire; he pierced her shoulder-blade with a spear with such force, that the point came out in the middle of her bosom, and stained the child she was suckling with its mother's blood. The woman was middle-aged, very fat, and full-breasted. She swam in her own blood, which spouted from every vein. The horrid nature of the wound
[757] threatening certain death, the heads of our holy religion, which she had formerly learnt, were briefly recalled to her memory; she received baptism, and was admonished to forgive her murderer. Having thus attended to the sal-
•752 vation of the poor woman's soul, we applied all our thoughts towards retarding her death,

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though we thought no medicine capable of saving her life. The blood which flowed, mixed with milk, being wiped up, the wound was washed with hot wine, and anointed with hen's fat. Numbers of people assembled to witness this mournful spectacle. Mixed with the crowd came a juggler physician, who gave the husband of the wounded woman a horn, desiring him to discharge his urine into it, and was immediately and plentifully obeyed. He gave the warm urine to the woman to drink, who made no hesitation, but swallowed it to the last drop. The juggling Hippocrates then turned to my companion and said: "Do you know why I prescribed fresh urine? In order that the wounded woman may vomit up the blood trickling from the wound to the inmost parts of the body, which would otherwise putrefy, and cause the lungs and other parts to putrefy also." The event verified his prediction. The woman was cleared by vomiting. The deep wound, being daily anointed with hen's fat, and having the leaves of the cabbage, which we call *süsse kraut*, applied to it to prevent inflammation, healed in a few days, and, excepting the scar, no inconvenience, trouble, or pain resulted from it. The surgeons of our country will doubtless laugh at the application of hen's fat, and perhaps question its efficacy in

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752 curing wounds; let them laugh, deride, doubt
237 and despise, with my hearty good-will. I confidently oppose the experience of my own eyes, to their doubts and laughter. My arm, which was pierced with an arrow armed with five barbs, by the Natakebit savages, the nerve which directs the middle finger being injured at the same time, was happily cured in fourteen days by this remedy alone. With this fat I have cured men wounded both with arrows and spears; and with the same remedy I entirely healed an Abiponian woman whose leg had been wounded by an axe, in consequence of which, as all medicine had for some days been neglected, the foot was swelled in a dreadful manner. It would be endless to relate all the cures that have been worked with hen's fat.

754 The jugglers are commonly thought to be
[761] the authors of diseases, as well as of death, and the sick Abipones imagine that they shall recover as soon as ever those persons are removed. A tragic event will render this foolish persuasion more undoubted. An Abipon of the town of St. Jeronymo, called Ychohàke, elevated by the memory of his own great deeds, and those of his brother, the Cacique Ychoalay, wasted away with a slow disease. It never entered his head to seek the cause in the noxious humours in which he abounded. To

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136* and very sharp teeth, on account of their beauty, are set in gold by many persons, and used as toothpicks. The whole skin of this spider is covered with short blackish hairs, but as smooth and soft as silk. It has ten long legs divided by more or fewer joints, and entirely hairy, each of which ends in a forceps, like that of a crab. When angry, the insect bites. The bite, though scarce visible to the eye, is discovered by a certain moisture, a livid tumour, and the severe pain it causes. We have found the venom of [92] spiders prove not only dangerous but mortal: remedies efficacious in cases of serpent-wounds have scarce saved the lives of persons bitten by this large spider. These insects lurk chiefly in hedges, hollow trees, and ruined walls.

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swallow its juice, and smoke it through a reed, giving him likewise a vial of brandy to drink. The poison at length was so much repressed by these trifling remedies that the sick man recovered his strength sufficiently to pursue his journey to the town. The warmth of the brandy counteracts the cold of the poison, and restores the heat of the stomach and of the blood. Father Gumilla declares that serpents will die if a tobacco leaf be thrust into their mouths. We learn from the same author that, in the new kingdom of Granada, the Americans drink gunpowder mixed with brandy to cure the bites of serpents, and that it produces the desired effect. The Abipones, Mocobios, and Tobas, as soon as they feel themselves bitten by a serpent, cover the wound with virgin wax, which is thought to absorb the poison. At another time they have it sucked out by their physicians. They sometimes scrape a crocodile's tooth, drink the dust in water, and at the same time bind a whole crocodile's tooth very tight on to the open wound. Our druggist at Cordoba, wishing to try the virtue of this remedy, gave an equal quantity of violent poison to two dogs, tying a crocodile's tooth round the neck of one, and not round that of the other, and they say that, whilst the latter died in a very few hours, the former recovered by means of the tooth.

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The Abipones surround the neck of a dog that has been bitten by a serpent with ostrich feathers, and they told me that their ancestors looked upon that as a remedy.

The Portugueze extol the *piedra de cobra*, which is of a grey, and sometimes of a black colour, and of various sizes, as the magnet of poisons: for in the same manner that loadstone attracts iron, this stone, when applied to a wound, absorbs all the venom. That it may serve again for the same purpose it is immersed in milk, into which the poison is discharged. The ancient physicians thought garlick an excellent remedy for venomous bites. The efficacy of this plant against poisons was proved by an experiment of my own. A Guarany, as he was working in the garden, was bitten in the foot by a hairy spider, such as I have described, and imprudently neglected to mention the circumstance. The poison beginning to operate, he felt his thigh swell, with pain in the stomach, and suspecting his danger, came to me for advice. I ordered a little beef broth to be boiled with plenty of garlick, which taken by the sick man immediately repressed the poison, the swelling, and the pain. Nor am I averse to the prescription of Dioscorides, who thinks that radish juice should be drunk on these occasions. The ancients have advised washing the hands

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000 with the same, to keep off the attacks of serpents. For it appears, both from the authority of physicians and from experience, that not only the juice but the very smell of a radish is of use against serpents. Some bind a live hen, or pigeon, cut open, to the wound, thinking that the poison is absorbed by them. In place of a hen some substitute a kid, or the belly of a goat newly slain. Some wash the wounded part with goat's milk, and they say that a countryman cured a serpent wound in the foot by dipping it often into goat's milk. They also say that cheese made of this milk, when applied to the wound, will have the same effect. 752 278 To these old remedies America adds new ones, a few of which I will mention. They apply the unripe fruit of the anana, when bruised, to poisoned wounds by way of a cataplasm. The Indian physicians give the herb *taropè*, (which the Spaniards call *contra yerba*, or *higuerilla*, the little fig, because its roots have both the odour and the milk of the fig,) to their patient to eat or drink, to counteract the effects of poisons. The leaves of the herb *mboÿ-caà* are chewed, and the juice swallowed, whilst part of the chewed leaves are placed on the wound. The *macdngua caà* is celebrated for possessing a virtue of the same kind. This herb is named from the duck *macdngua*, which, using its wings

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as a shield, pursues and kills serpents, but if it be wounded in the contest eats this herb as a medicine. The *yçipo moroti*, and *bejuco de Guayaquil*, have the same property. The roots of the *urucuÿ*, *jurepeba*, *jaborandi*, &c. are highly conducive to excite perspiration, by which the poison is expelled. I do not deny the validity of these remedies, but, with the leave of physicians, ancient as well as modern, I still think nard root preferable to them all, for it has been the salvation of numbers, not only of men, but of beasts. As the cattle feed in the open air, day and night, every part of the year, they are not unfrequently bitten by serpents, scolopendras, and spiders. Blood dropping from the nostrils is the sign of a poisonous wound. Brandy mixed with nard root poured in time down their throats was of great use, but after the poison had diffused itself over all the members of animals we generally found medicine unavailing.

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swelling. A piece of fresh turf is generally applied to the wounded part, by way of remedy, but it never did me any good, as my cheek may testify. In my absence, a great number of wasps flew into the yard of our house, and settled upon a stake, forming themselves into a large round ball. Lest passers-by should disperse them, and they should fly into our apartment, I fired a gun into the ball of wasps. Terrified at the sudden report, they all flew away except one, which pitched upon my face, and inserting its sting into the flesh, caused it to swell dreadfully. The tumour was succeeded by a corresponding degree of pain. On my complaining the next day, and mentioning the remedies I had used, an old Abipon said, "Why did you not anoint the swelling with beef fat, Father? that is an old and certain remedy amongst us." I complied with this advice, in consequence of which the swelling and pain both ceased. Take notice that I do not mean suet, but the fat of the animal, which is used in Paraguay in the place of melted butter. How dangerous it is to provoke hornets, we have often found in travelling. A nest of these insects concealed under the leaves had perhaps been disturbed unintentionally by the Indians, who preceded me as we were walking in the woods; but they did not escape with impunity.

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of going to a greater distance, and striking with more force. It is certain that the Abipones are very skilful archers: they are accustomed to the bow from children, and even in infancy can shoot little birds on the wing. In sportive contests, when a reward was proposed to each of the winners, a citron placed at a considerable distance served for a mark. Considering the number of archers, very few missed their aim, to the astonishment of the Spaniards who witnessed such dexterity. The Guaranies are also reckoned very expert in this art.

The Abipones have a great variety of arrows. Some are longer and thicker, as being intended to kill larger beasts. The form of the points is also various. Some are plain and have a straight point; some are barbed either on one or both sides, and others armed with a double row of barbs. You can never extract an arrow of this kind from the flesh, unless you turn it about with both hands, by which means you will open a way to extricate the barbs, but with what pain! When the Abipones see the remains of an arrow occupying any fleshy part of the body, as the thigh, or arm, they cut out the piece of flesh with the inherent particle themselves. The Cacique Ychoalay, in a sharp contest with his rival Oaherkaikin, was dangerously wounded with a bone arrow, which stuck in the back

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part of his head, and breaking in being extracted, remained fixed there as firm as a nail. At our advice he visited Sta. Fè, to obtain the aid of a surgeon, who found it necessary to make an incision before he could lay hold of the bony arrow point with his forceps. The operation was successfully performed, but not without severe pain, which the Indian bore with the utmost fortitude, not allowing a single expression of pain to escape him; he even exhorted the surgeon, who, unwilling to inflict so much torture, was hesitating in his task, to proceed; "Do you see me shrink?" said he: "fear nothing, I beseech you; cut, pierce, do what ever you like with confidence. I have long been accustomed to pain, wounded as I have so often been with different weapons." At length when the bony point was extracted, such a quantity of blood gushed out, you would have thought an artery had been opened. The Indian beheld this with a calm countenance, and thanked his deliverer in the best terms he was master of.

Before entering a battle, they lay aside their finest arrows to be employed on the blow which they think of most importance, generally having one of tried virtue in readiness to defend themselves in urgent peril, or to slay some one whose death they particularly desire. When they wish not to kill, but to take alive, birds

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726 the same moment at the enemy. Each takes aim at his adversary with his arrow, so that one diligently watches the eyes and motions of the other, and, when he perceives himself aimed at, changes his situation by leaping to the right or left. Many weapons are cast, though seldom with impunity, at the leader of the army, and the most distinguished warriors. When one is often aimed at by many, had he more eyes than Argus, and were he more agile than the wind, no one can dare to promise him security; so that if he leave the field of battle unhurt, it is often to be attributed to good fortune, seldom to dexterity, and still seldomer to his leathern breastplate, which I myself have seen yield not only to spears, but even to the stronger arrows.

If their own arrows fail them they will send back those shot by the enemy. However, when their quivers are exhausted, as sometimes happens, and their souls fired by the combat, after having fought for some time, at a distance with a bow, they will come to close fighting with a spear. Neither then, however, will the plain be inundated with human blood. The savages have, indeed, great power in dealing blows, but they have still greater swiftness in eluding them. The whole combat is often confined to threats and vociferations. Sometimes many are wounded, but very few die in proportion to the number of wounds; for unless the head or breast

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be pierced they never despair of the man's life. They are used to consider broken ribs and immense gashes in the other members, as attended with little danger; they calmly look upon them without any expression of pain, and, half alive, reluctantly suffer themselves to be borne from the fight on other persons' arms. This I learnt, that these savages, unless flight be denied them, seldom dare the worst. Terrified at the slaughter of a very few of their fellow-soldiers, they desert their leader, and escape how they can. There is no need to sound a retreat. Should ten or twenty take to flight, the rest, freed from all restraint of shame, trust their lives to their horses, and rush along with the impetuosity of a river that has burst its banks. On urgent occasions you will see two or three seated on one horse. At the beginning of an engagement on foot, they take care that the means of flight may not fail them: behind the backs of the combatants, and out of reach of the weapons, they station horses, upon which young men sit, and safely watch the vicissitudes of the fight.

But if the enemy, finding the fortune of war against them, betake themselves to flight, they scarce have to fear a very obstinate pursuit from their adversaries, as the conquerors are very cautious not to forfeit their glory; they